

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.” BOOK OF MORMON, ALMA 5:38.

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PRACTICAL RELIGION*

ELDER HUGH B. BROWN

BUT be ye doers of the word, and not hearers only, deceiving your own selves.

Early in its history, the Church included in its Articles of Faith the following declaration of belief in practical religion. “We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.”

The theology of a church may be logical, scriptural, and faultless as a code, but unless the lives of its adherents are in harmony with its precepts, they who do not subscribe to its tenets may be tempted to hurl the charge of hypocrite.

Theology and religion though related are not identical. One may be well versed in the teachings of the Church, and yet be irreligious. Theological knowledge should strengthen and fortify religious faith and practise. Religion requires the application of that knowledge to the every-day affairs of life—the conversion of conviction into conduct.

“By their fruits ye shall know them” is the acid test suggested by the Master. His scathing rebuke of the insincere professors of faith discloses the penetrating power of his discernment as well as His supreme courage. The self-righteous Pharisees were characterized as “whited sepulchres which indeed appear beautiful outward, but are within full of dead men’s bones, and all unclean-

*Address delivered over Radio Station KSL, at Salt Lake City, Utah, U.S.A., on Sunday evening, September 29th, 1929.

ness." "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

The religion of the Latter-day Saints is practical, consisting not only of professions of spiritual matters, of belief in a hereafter, hope of a resurrection and eternal life; it enjoins upon its adherents present every-day duties; self-respect, love for fellow-men and devotion to God. It regards as "sounding brass, or a tinkling cymbal" professions of Godliness without charity or an avowed religion without morality. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27).

The truly religious man, subject to human frailties though he may be, will be ever reaching up to the perfect life. His manner of living, his selflessness, his willingness to serve, which is born of love for his fellows, will be more potent in attracting others to religion than all the sermons he may preach.

LIVE YOUR RELIGION

A man may defend his theology and prepare long and perfect arguments to prove its claim to scriptural precedent, but religion as defined by the Apostle James needs no defense, it only needs rendition.

The Master made this very clear when certain Pharisees came to Him with a lawyer for a spokesman and hoping to make Him an offender against the law asked: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22: 36-40).

The two commandments herein emphasized are virtually one: "Thou shalt love." Without love for our fellows we cannot please God. John the Apostle of Love left us this admonition: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

The need of adding example to precept is beautifully shown in the Apostle Paul's epistle to the Saints at Corinth. A careful reading of the text indicates that the substitution of the word "love" for "charity" more accurately conveys the Apostle's meaning.

Though I speak with the tongues of men and of angels, and have not *love*, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not *love*, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not *love*, it profiteth me nothing.

Love suffereth long, and is kind; *love* envieth not; *love* vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I know.

And now abideth faith, hope, *love*, these three; but the greatest of these is *love*. (1 Corinthians, Chapter 13).

AN EXAMPLE TO THE WORLD

That the Church and its members have been doers of the word in this respect and not hearers only is evidenced by the stupendous labour of benevolence accomplished, and still in progress through its missionary system. Actuated by love for humanity and a desire to fulfil the commands of God respecting the preaching of the Gospel, the Church sends out every year hundreds of missionaries to carry the Gospel message to His children and that too without money and without price. Many of these servants have endured hardships, contumely, insult and abuse, and have given their lives all for this love of fellow-men and of God. This love which Paul says is greater than the gifts enumerated by him as being the part which is to be done away when that which is perfect is come.

In its care of the unfortunate through the freewill offerings of its members the Church does more than simply "bestow its goods to feed the poor." It not only brings relief to the suffering and unfortunate but fosters a spirit of benevolence, kindness and liberality among its members by teaching them to show this love for fellow-men by serving them.

To make this work more systematic and effective the women of the Church are organized in every ward and branch into Relief Societies which not only gather from Church members and dis-

tribute to the needy the necessities of life, but offer them the service of training welfare workers who not only deal with the effects of want but attempt to remove its cause. Literally they "visit the fatherless and widows in their affliction."

In its fast offerings, its tithing system, its temple and chapel building program the Church fosters the spirit of giving—of service—of love.

From its early history the Church has required its members to subscribe to certain rules of conduct, to refrain from certain habits and practices, which are harmful to the body; to cultivate habits of thought and action consistent with the scriptural teaching that our bodies are the temples of God. That we might keep them strong and clean we are given by revelation certain laws of health. "A Word of Wisdom . . . showing forth the order and will of God in the temporal salvation of all saints in the last days" was given of the Lord for the guidance of His people.

BE ACTIVE FOR GOOD

By this important revelation we are taught that liquor or strong drink is not good for man; that tobacco is not good for the body and is not good for man, "but is an herb for bruises and for all sick cattle." I wish young men and young women everywhere who are acquiring the pernicious tobacco habit could know that the Lord has said it is only fit for "sick cattle." Observance of these rules of health will make for rich and radiant living, will help us to live more abundantly.

Religion requires more than merely refraining from wrong doing; it requires an active interest in doing good. The only thing Jesus ever cursed was the barren fig tree. It was not doing harm, but being barren it was doing no good. It will not be enough for us to answer: "I did no harm;" we must have some entry on the credit side of the ledger, even though the debit side is blank.

The parable of the talents states clearly the duty of man to make the most of his life. If he subscribes to the doctrine of love and service he must be prepared to sacrifice for others for, "Who-soever would be chief among you, let him be your servant."

True worth is in being, not seeming,
 In doing each day that goes by,
 Some little good, not in dreaming
 Of great things to do bye and bye. .
 Whatever men say in their blindness,
 And in spite of the fancies of youth,
 There is nothing so kingly as kindness.
 And nothing so royal as truth.

Religion then is more than a profession of faith—more than mere membership in a church—more than alms-giving or making public prayers to be heard of men. Religion to be effective must be active, not passive—positive, not negative—buoyant, not burdensome—joyful, not mournful. . . .

We must give of ourselves, lose ourselves, if we would be truly religious. As a professor of a great university of the East has recently said: "Whenever anybody finds any goodness, truth or beauty concerning which he feels, not that it should give itself to him but that he should give himself to it and be its loyal servant, that man has entered into an authentic religious experience."

"Mormonism" then, comes into the world not to preach a new theology or to institute a new religion, but to carry the glad tidings of the Gospel of Jesus Christ to all men that they might apply its teachings to their every-day affairs of life and be happier here and now as well as better prepared for a future life.

FOLLOW THE GREAT SHEPHERD

The parable of the good Samaritan shows us the way. We must stand ready to serve and so to order our lives as to be able to serve. We must keep our bodies fit to be His temples, that our thoughts and actions might be guided by His Spirit. Thus may we prepare to feed His sheep and become worthy to follow Him.

He said: "Be ye perfect," and on this text a hymn was written which we often sing. The words are as follows:

More holiness give me,
 More strivings within,
 More patience in suffering,
 More sorrow for sin;
 More faith in my Saviour,
 More sense of His care,
 More joy in His service
 More purpose in prayer.
 More gratitude give me,
 More trust in the Lord.
 More pride in His glory,
 More hope in His word,
 More tears for His sorrow,
 More pain at His grief,
 More meekness in trial,
 More praise for relief.
 More purity give me,
 More strength to o'ercome,
 More freedom from earth stains
 More longing for home.
 More fit for the kingdom,
 More used would I be,
 More blessed and holy,
 More, Saviour, like Thee.

May we then through the coming week be actively engaged in doing good. May we keep our faces toward the light and like Abon Ben Adhem, find our names among those who love the Lord, having shown our love for our fellow-men through practical religion—being doers of the word. Amen.

NEW LIFE—THE WORD OF WISDOM PAYS

133 Botanic Road, Liverpool

October 8th, 1929

DEAR SISTER WIDTSOE:

I feel I must write and tell you how thankful I am for the "Word of Wisdom Lessons" you have given us.

At first I felt that I could not afford to get the extra fruit, vegetables, eggs and milk, etc., which the lessons appeared to call for; but at the same time I felt it was my duty to obey the Word of Wisdom, because I know that God has promised us the blessings of health and strength if we will abide by His laws. It was hard, however, to break away from the deep-rooted custom of four meals a day—and a substantial amount of meat each day, which naturally made my food bills high. This led to the crisis: I must either be a true Latter-day Saint and obey the Word of Wisdom, or give in and lose my blessings. I decided on the first course, and straightway bought less meat. I substituted two vegetable dinners each week, with no meat for "tea," and only salads and brown bread and butter, cereals and fruit for breakfast instead of bacon, etc.

It has taken a few months to get accustomed to the new order of things, but I am thankful to tell you that I am now reaping the benefits. First, we are quite free from fancies and longings for "something," we know not what, to tempt our appetites. Second, on account of my busy life, I often paid visits to my doctor for "tonics;" but since making an effort to live the Word of Wisdom in its fulness, I have not had occasion to go once. I find my "tonic" in wholesome food. Third, a very important fact is the financial benefit. We are eating less, enjoying better health and do not feel the need for so much meat as we formerly used. My butchers' bill is about half what it was; my bread bill is less, as is my grocery bill. My green-grocery bill is more; also my milk bill; but on the whole our food costs us much less, and we are much more satisfied. Where we used to eat two platesful of white bread and butter, and often felt that we yet lacked something, we now eat one plateful of brown bread and butter and feel satisfied and well fed.

There is also a saving of labour and gas, because we eat more fruits and vegetables in their natural state, which means less cooking.

My supper about 9:30 or 10 o'clock p.m., very often used to be my best meal of the day. I thought I could never sleep without supper; but now I know differently. My last meal these days is between 6 and 7 o'clock p.m., and is quite small compared with what it used to be. It is surprising how long one can work on brown bread and butter, a raw carrot and a glass of milk, without feeling hungry. Before going to bed I often have a drink of

lemon juice with a large glass of water, hot or cold—and occasionally a pinch of soda (no sugar)—which I find very beneficial.

I hope the lessons will continue until we gain the knowledge we so much need for full and complete health.

With best wishes,

Sincerely your sister,

ANNIE L. REES

IS RELIGION ENOUGH?

ELDER ROY ALLEN

“IS RELIGION enough for happiness?” “Yes: If true religion is practiced and real happiness sought—certainly.” There are as many kinds of happiness as there are people in the world, for each person has his own ideas about happiness and how to gain it. Our ideas about happiness may be high or low, and our methods of securing it may be straight or crooked; but we all strive for that which will satisfy the cravings of our inward selves—lasting, eternal joy.

Real happiness, the only kind worth considering, is achieved as man attains to his highest ideals; and in this connection, religion is essential as an aid toward those ideals. Happiness is not an emotion, but a state of being. And no happiness is sure and lasting unless it is built on a true and firm foundation. True religion is that firm foundation.

A man may appear to succeed without religion in the realms of wealth, fame or position, but when he has attained to the highest point there, unless he has religion on which to build, unless he can “fall back on”, or rely on his religion, he finds no happiness in either of these fields. Then sooner or later he will discover that something is lacking, and he will be willing to trade all he has for the simple faith and happiness of a religious man; he will realize that the inward happiness of mortal beings comes from contact with super-human powers, through religion.

Every man or woman, no matter what his or her occupation may be, needs the help of God in every-day life. Whether or not people acknowledge that need, they eventually realize it and strive in some way to secure it.

True religion, then, is enough for real happiness; with it one can obtain the inward joy of life that stands undaunted through the years, through riches or poverty, through fair weather and ill, through health or sickness. True religion, such as the Latter-day Saints give to the world to-day, will help men everywhere, to bravely carry on through life and endure to the end; and all the while it is being lived, it will provide its adherents with pure and undefiled happiness.

THURSDAY, NOVEMBER 7, 1929

EDITORIAL

FAMILY PRAYER

FAMILY PRAYER should be a regular practice among all Latter-day Saints. Daily, at stated intervals, preferably morning and evening, all the members of the family should, kneeling, offer prayer and thanksgiving to the Lord. When family conditions make it difficult for all members to assemble at the beginning or end of the day, it is well to have family prayer immediately before the main meal at which most of the family are present. The family, whether members of the Church or not, kneel around the table, each at his or her own place. One person leads in prayer; the others join in the final Amen. Every member of the family should be given the privilege, in rotation, of leading in family prayer—father, mother and children to the lisping beginner. The prayers need not be long, but must be sincere. Lay before the Lord the blessings as well as the needs of the day; praise and thank Him; and plead for help to meet bravely and successfully the issues of life.

The practice of having regular family prayer gives living strength to the members of the family. The day is made brighter and the burden lighter; peace fills the hours and faith gives glory to human existence. As a people we must remember not only our private prayers, but also our family prayers. Then, we shall not be "led into temptation," nor "shall we faint."—W.

A FLARE-UP OR PERMANENCY?

"FIREWORKS have no permanent interest!" No matter what their cost, no matter how high they mount into the blue of night, "the most elaborate set piece fizzles to a finish and the proudest rocket falls." There is nothing permanent about them; they are fired easily and are gone in a flash.

Human enthusiasm falls into two divisions. The person who waxes enthusiastic suddenly, who makes a big display, "fizzles out" and then disappears, has "fireworks" enthusiasm; the person who uses discretion in selecting a field wherein to develop his talents, and then keeps continuously at his work, shows enthusiasm that is permanent.

Progress comes as a result of conscious effort. No matter what our condition in life may be, if we earnestly try each day to

achieve an object, shaping our thoughts and bending our actions in the direction of our goal, we will progress. If we use persistent enthusiasm, quietly and steadily doing all we can to interest others in the same object we are seeking, many obstacles will be removed from our path, and our progress will become greater.

Each of us wields an influence for good or evil in our own environment. Each of us has the opportunity to help raise or lower the standards of our community. If we desire to accomplish good, if we work conscientiously for good, if we imbue others with that perpetual enthusiasm that insures success, we—and others—will grow in moral stature, and in time our object will be achieved. But if our desire is to show off, to display our knowledge and to seek the honours of men, then, like the rocket, we may be fired with sudden enthusiasm, rise in a hurry, burn out quickly and fall flat to earth, to rise no more. Our desires and ambitions must be used in accordance with the laws of progress to endure.

So the investigator of "Mormonism" must have a sincere desire to benefit himself and humanity by seeking truth, before he will be able to progress in the Gospel of Jesus Christ. He must not have "fireworks" enthusiasm, a fickle desire for something "new," or but a scant knowledge of the truth, to become a member; he must be earnest in his quest for good, show constant growth by continued study of the Gospel, and make a conscious effort to obtain a whole knowledge of this latter-day work. Then, as a result, he will receive a testimony of the divinity of "Mormonism," so-called, proving that progress has been made.

The member of the Church who wishes to live the Gospel law fully will apply the teachings of "Mormonism" to his daily life. He will consciously try each day to improve himself, and through his example, others. His enthusiasm will not rocket skyward one moment and fall the next, but will continue as a steady flame of encouragement to others. All his desires, all his efforts, will be bent towards the goal of a better life; and as he lives and seeks daily for the betterment of himself and humanity through continued obedience to the laws of God, His wholesome influence will extend far and wide. Progress will result, and his aim will be accomplished.

The Church of Jesus Christ of Latter-day Saints is intended to be permanent; every part within it provides for consistent, constant work, permanent enthusiasm, and for the gratification of the highest spiritual and moral desires. It is not a "fireworks" institution, but one which is eternal. Then, let us who investigate and become members of this Church, carry forward our efforts with unflinching enthusiasm, and with generous desires build for permanency, that we may "endure to the end."

WESTON N. NORDGREN

CHARLES W. PENROSE

ELDER WESTON N. NORDGREN

THE LIFE STORY of Elder Charles W. Penrose is one of faith in God and integrity to the Gospel of Jesus Christ. He was born on February 4th, 1832, at Camberwell, London, England. From the first, he had keen perception, a remarkable memory and a student's mind. At the age of four years he read the Scriptures and became well versed in Bible doctrines; this knowledge later led to his acquaintance with and acceptance of "Mormonism."

"He joined the Church of Jesus Christ of Latter-day Saints in London, May 14th, 1850, and is the only member of his father's family who has ever embraced the faith. His scriptural attainments and spiritual inclinations soon brought him under notice of the presiding authorities of the London Conference, and in January, 1851, when not yet nineteen years old, he was ordained an Elder, and two months later was sent on a mission to Maldon, in Essex, to preach the Gospel, 'break new ground,' and build up branches of the Church."* He reached his destination with bare and bleeding feet, and began his labour of love, literally "with-out purse or scrip."

While associating with the missionaries continually arriving from and departing for America, he gained a knowledge of the country and a tremendous desire to go to Utah, and, poet that he was, he put his desires into his remarkable song: "O, Ye Mountains High"—accurately describing the "land of Zion" he hoped some day to see and know. Had he been a native son he could not have given a more fervent description of the Saints' home in the mountains.

This first mission in England lasted for a period of several years, and took Brother Penrose far and wide over the British Isles. "It was during this period, on January 21st, 1855, that he married Miss Lucetta Stratford, of Maldon, sister of the late Bishop Edward Stratford, of Ogden, Utah, who with all the family he had was brought into the Church." Also, during this time Elder Penrose was a frequent contributor to the *Millennial Star*, as he traveled from place to place, for his tongue and pen were equally facile in setting forth the doctrines of the restored Church of Jesus Christ.

"After ten years of gratuitous and successful service in the ministry, he was released from his labours, and emigrated to America. He crossed the sea in the sailing ship 'Underwriter,' assisting in the charge of 620 passengers, and living with them in the steerage during the thirty days from Liverpool to New York."†

* *Latter-day Saint Biographical Encyclopaedia*, by Andrew Jenson, Vol. 1, page 256.

† *Ibid.*, page 257.

He then crossed the plains by ox team, taking eleven weeks for the wearisome trip.

Elder Penrose settled in Farmington, Davis County, Utah, and there began the hard work of wresting from nature a livelihood. Though he was not built for hard physical work, he made enough headway to secure a home. At one time his house was damaged by a fierce wind from the nearby canyons; this catastrophe resulted in a renewed effort to conquer in the battle of life. Firewood was secured by hauling it from the adjacent mountains to the valley with ox teams; and school teaching in the winter added a bit of ready cash to his meager income.

After three years' residence, he removed to Cache Valley, in northern Utah, and there again began the task of securing for himself a home and the necessities of life, still carrying on his school teaching in the winter. Almost as soon as he secured a piece of land, and had erected a log cabin on it, a call came for him to prepare immediately for a mission to England. In May, 1865, he started over the plains "in company with forty other missionaries, in charge of Captain William B. Preston. . . with mule teams, but walking most of the way." At this time the Redmen were on the warpath, and death stalked all around. But although the Indians along the route were very hostile, the missionaries safely reached New York, whence they embarked for Liverpool. Brother Penrose's experiences with the Indians are reflected in his song: "O Stop And Tell Me, Red Man."

On this second mission Elder Penrose laboured in the Lancashire colliery districts, presided over the Essex Conference (where he had laboured several years previously), and for the last two years of service, assisted in editing the *Millennial Star*, under the direction of President Franklin D. Richards—going on Sundays to other branches, and preaching and writing; and also at this time helping to ship many companies of emigrating Saints. He traveled extensively in Great Britain, and visited Paris, France, during the great exposition.

In 1868 he sailed for home, arriving there after three and a half year's of missionary service. In Logan he became interested in the mercantile business. Later he removed to Ogden and became assistant editor of the *Ogden Junction*, a semi-weekly newspaper; here he remained, becoming editor and business manager. In 1877, having established the *Junction* as both a daily and semi-weekly paper, he was called by President Brigham Young, to Salt Lake City, to help edit the *Deseret News*. In 1880 he became editor-in-chief of this paper, which position he held for many years.

During this time he held many secular positions of trust among the people, being elected a member of the Ogden City Council (February 13th, 1871), and a member of the Weber County Constitutional Convention (1872). Brother Penrose "helped to frame

the constitution of the State of Deseret (and later that of the State of Utah) and the memorial to Congress"; "he was a member and secretary of the People's County Central Committee, and a live worker in all political movements." He was elected a member of the State legislature, in August, 1874, where his writing ability helped him to shine among his fellows as a framer of bills, and of other vital documents. At the same time he kept up his editorial work on the *Ogden Junction*, and for most of the time, his managerial work of the newspaper as well. "He served during the session of 1880 on various important committees, including the judiciary, and introduced many bills, among them a bill to take away all political disabilities from women. The bill created no end of discussion, comment and debate, its author making able and pithy speeches in its favour."* He was always a great defender of woman's right to the exercise of her own free agency.

His business and political duties, however, did not wholly absorb Elder Penrose's interest, for he found sufficient time to devote to his ecclesiastical affairs. He acted as a home missionary at various times, and in 1884 became a member of the presidency of the Salt Lake Stake of Zion. "His voice has often been heard in the Tabernacle and in other congregations of the Saints; he was an ever-ready and apparently unfailling fountain of instruction."

Through the written and spoken word he was ever a champion of the Church of Jesus Christ and of the Latter-day Saints. Among the best known of his works are: "Blood Atonement", "The Mountain Meadow Massacre" (a complete refutation of the common stories concerning the matter) many beautiful songs of Zion, his famous series of tracts (published also as a pamphlet) "The Rays of Living Light", "Priesthood and Presidency," and many other articles on "Mormonism."

Elder Penrose was called on a mission to the United States in the early part of the year 1885, and while serving as a missionary in the Eastern States, received a further call to go again to Great Britain on a mission. He wrote his farewell letters to those he held most dear, and sailed for Liverpool, where he landed safely after a stormy trip. Here again, he was appointed as president of the London Conference. His activities extended once more to writing editorials for and assisting in the publication of the *Millennial Star*. With President Daniel H. Wells, he visited the continent, traveling and preaching in Denmark, Sweden, Norway, Germany, France and Switzerland.

After this mission he went to Washington, D. C., where he engaged in defending "Mormonism" through the columns of the

**Latter-day Saint Biographical Encyclopaedia*, by Andrew Jenson, Vol. 1, page 259.

Forum and other magazines. He then returned to Salt Lake City, Utah, where on October 1st, 1892, he became a member of the editorial staff of the *Salt Lake Herald*. In 1893 he became chief editor of the newspaper, where he continued to labour until the autumn of 1895, when "he was appointed by the First Presidency to assist in the Historian's Office. At the General Conference, April 4th, 1896, he was sustained as Assistant Church Historian."

In 1899 Elder Penrose again became editor-in-chief of the *Deseret News*, on his appointment by President Lorenzo Snow. He also wrote for the *Improvement Era*—his reply to Ingersoll through that magazine attracted much interest. His talents have been described as follows, in the *Latter-day Saint Biographical Encyclopædia*, by Andrew Jenson, Vol. 1, page 261 :

"Elder Penrose is of a highly sensitive and sanguine temperament, quick to think, speak and act. His talents are so versatile it is almost a question as to 'wherein kind nature meant him to excel.' He is poetical, musical, has fine spiritual perceptions, and also leans to science and law. His forte is generally thought to be journalism, in which he shines with lustre, while as a preacher and polemical writer and debater he has but few equals. His talents and energy fit him eminently for a missionary, in which important calling he meets invariably with success. His practical experience in various walks of life gives him an insight into the thoughts and workings of all classes of society; his advice is sought. . . . and he wins his way easily to the hearts of his fellow-men."

On July 7th, 1904, Brother Penrose was released as Assistant Church Historian, although he continued for some time as editor the *Deseret News*, and was called to act as a special witness of Jesus Christ, in the office of an Apostle. He was ordained on that date by the late President Joseph F. Smith. "In 1906 he was called to succeed Heber J. Grant as president of the European Mission. In that position his many talents as a preacher of the Gospel, as a writer for the *Millennial Star*, and his inspiring influence, were felt not only throughout the British Isles, but all over the continent of Europe where there were branches of the Church, as he traveled quite extensively through continental Europe as well as in Great Britain."*

Elder Penrose was chosen as second counselor to President Joseph F. Smith, on December 7th, 1911, which position he held until the death of President Smith in November, 1918, when he was chosen second counselor to President Heber J. Grant. In this latter office he served faithfully until March, 1921, when he became first counselor to President Grant, filling the vacancy caused by President Anthon H. Lund's death. Here Brother

**Latter-day Saint Biographical Encyclopædia*, by Andrew Jenson, Vol. 3, page 769.

Penrose laboured until his death in May, 1925, at the fruitful age of ninety-three years.

“His beautiful and inspiring poetical productions are known throughout Israel, and his hymns are sung in all the congregations of the Saints, not only in the Anglo-Saxon world, but as translations in many other countries. Brother Penrose has, perhaps, spent more years in the ministry, as a missionary and as a presiding officer, both at home and abroad, than any other man in the Church, since the very beginning of its existence.” In all that he did, his first recognized duty was to God and to the Church and people of Jesus Christ, established in these latter-days. President Penrose’s life is indeed a splendid and worthy example for all true Latter-day Saints to emulate.

LONDON DISTRICT CONFERENCE

MANY persons gathered at the Kensington Town Hall, on Sunday, October 27th, to attend the autumn conference of the London District.

Mission President A. William Lund, Sister Josephine B. Lund, Elders Clifton G. M. Kerr and Wesley D. Amott, from the Birmingham office, and the following traveling missionaries attended: President John L. Clarke, Elders Richard K. Knight, Eugene Romney, Jr., June E. Bartlett, Alton A. Linford, Harold B. Rowell, Ferrell N. Beckstead, David H. Hnish, William T. Knapton, James B. Harvey, D. Wynne Thorne, Myron D. Bitton, William T. Mathie, Jr., William M. Faulds, Howard A. Thorn, A. Edward Anderson, Jr., Stevon D. Howells, Conrad A. Johnson, George Dwight Wakefield and Junius E. Driggs of the London District; President Paul A. Peterson, Manchester; Elder William E. Egbert, Birmingham; Elders Joseph A. Anderson and Willis E. Bean, Leeds; Elder Lester D. Fisher, Nottingham; and Elder Jay M. Smith, Welsh.

A gain of twenty per cent. in the payment of tithes and fast offerings over the corresponding period of last year was noted. In six months three hundred thirty-nine open-air meetings have been held.

The “Restoration of the Priesthood,” was the theme developed by the speakers of the day. Special musical numbers added to the enjoyment of those in attendance. Each meeting was characterized by a spirit of peace, encouraging and inspiring to all who attended.

RICHARD K. KNIGHT, District Clerk

“LIFT up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord.”—DOC. AND COV. 43: 20.

THE MISSIONARY SPEAKS

ON SUNDAY, October 27th, we held a baptismal service on the west coast of Wales, in the territory where we worked during the past summer. After a dark and stormy morning, the sky cleared, and in fine weather our service was held, four persons being baptized in the ocean. Many interested spectators gathered to witness the proceedings. After the baptism, a most spirited Sacramental meeting was held. One of the converts, a man forty-seven years of age, a warrant officer in the British navy, who had gone through the war, seen ships covered with human blood, men running with their heads blown off—and other horrors that words cannot describe, was deeply touched when I laid my hands upon his head to confirm him a member of the Church of Jesus Christ of Latter-day Saints. He broke down and cried pitifully. Never before have I felt or enjoyed the Spirit of the Lord to such an extent. This man is one of the “first-fruits” of our summer tracting labours.

IVER L. LARSEN, Welsh District President

ONE of our recent Sacramental meetings was exceptionally interesting. There were thirteen visitors present, one of whom was a news reporter who reports for seven of the leading newspapers of the northeast of Great Britain. He took notes on our service and after meeting we were able to explain to him the true meaning of “Mormonism.” The thing that impressed him most, he said, was the fact that there was no collection taken. Another stranger present, who had spent practically his whole life in the army, had recently decided to search for the true Church of Jesus Christ. He said: “I saw your sign: ‘The Church of Jesus Christ;’ that is as it should be, and it is the reason I am here.” It is refreshing to meet such truth-seekers.

ROBERT L. BRADFORD, Newcastle District

FROM THE MISSION FIELD

Arrivals and Assignments: The following missionaries arrived at Southampton on October 19th, aboard the *Leviathan*; they have been thus assigned:

For the French Mission: Verl G. Dixon, Provo, Utah.

For the German-Austrian Mission: John Leon Anderson, Salt Lake City, Utah; Leo Felix, Springville, Utah; Seth Harvey Blair, Salt Lake City, Utah.

For the Netherlands Mission: Herman Bell, Ogden, Utah.

For the Swiss-German Mission: Laurence S. Bee, Provo, Utah; Joseph C. Eyring, Pima, Arizona; Paul Ketterer, Salt Lake City, Utah; Jesse G. Nelson, Preston, Idaho; Blaine Moss McMurrin, Los Angeles, California; Rupert Ruesch, Springdale, Utah.

Branch Conferences: Of the Coventry Branch, Birmingham District, held on October 27th. "Authority," was the theme of the day. President Edward L. Blacker, Elders John W. Southwick, J. Clyde Sumsion, and Karl C. Durham were in attendance. Both sessions of conference were well attended.

Of the Luton Branch, London District, held on October 20th. Over fifty per cent. of those attending were investigators. Elders Richard K. Knight, William T. Knapton, William T. Mathie and local Elder Andre K. Anastasiou of the London District spoke.

Of the South London Branch, London District, held on October 20th. Joseph Smith as Man, Prophet and Restorer, was the theme dealt with. President John L. Clarke, Elders David W. Thorne, A. Edward Anderson, Jr., and Junius E. Driggs attended.

Doings in the Districts: *London*—At a baptismal service held at Hoxton and Haggerston Baths, on Saturday, October 26th, four persons were baptized by Elders David H. Huish and D. Wynne Thorne, and were confirmed on the following day by President A. William Lund, President John L. Clarke, Elders Alton A. Linford and William M. Faulds.

Scottish—At a baptismal service held in the Gorbals Baths, Glasgow, on October 24th, two persons from Hoytown, Scotland, were baptized by Elder Allen Thorn Wells, and were confirmed by Elders Harold K. Richmond and Reese R. Parker.

Ulster—A harvest festival social under the auspices of the Belfast Branch Relief Society, was held on Monday, October 28th, at 122 Upper North Street, Belfast. Funds derived from the social and sale of harvest products will be used in local Relief Society work.

Welsh—At a baptismal service held at Broad Haven, Pembrokeshire, Wales, on Sunday, October 27th, four persons were baptized by Elders Alton S. Maughan and J. Ferrin Gurney. Immediately after the baptismal service, a Sacrament meeting was held at Johnston, and the four persons were there confirmed members of the Church. These are the "first-fruits" of a diligent summer campaign recently carried on by the Welsh District missionaries.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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